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La regioni del silenzio: Studi sui disagi della comunicazione. Maria Grazia Ciani

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Review

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the culture hero Keleos (woodpecker) at Eleusis. Scarpi, a young historian of religions, has dedicated an interesting book to the Eleusinian mysteries (*Lettere sulla religione classica* [Florence, 1976]), of which the present volume represents, in some sort, the continuation.

For Scarpi, the green woodpecker Keleos, who plays in the mythical narrative a role comparable to that of the woodpecker in other cultural traditions, namely, that of a culture hero performing the passage from a savage to a cultural state, represents the center of a complicated network of social relationships between Eleusis and the main town, Athens.

The main body of the book consists of an attempt to grasp the significance of a myth reported by Antoninus Liberalis (*Metamorphosis* 11). Each sequence of the myth is patiently decoded in order to ascertain the particular cultural code used in this myth as well as in that of Keleos, the host of Demeter at Eleusis. Here the woodpecker ceases to be important. His daughters—the “bees”—are. The myth, according to Scarpi, holds the model of the perfect society of the bees up against human domestic relationships, warning at the same time against sexual abuses. The social role of the Athenian mother is thus ostensibly codified.

Paolo Scarpi is a young Italian historian of religions using a methodology that is a blending of French structuralism and cultural anthropology. He belongs to the disciples of Angelo Brelich, though not to the “Roman school” of the late master. As an “independent,” he has already circumscribed his peculiar place in Italian scholarship today. [IOAN PETRU CULIANU, *University of Groningen*]

La regioni del silenzio: Studi sui disagi della comunicazione. Edited by MARIA GRAZIA CIANI. Padua: Bloom Edizioni, 1983. Pp. 172.

Six young Italian scholars, among whom are two historians of religions, several philologists, and a psychoanalyst, have put together this fine volume on silence (religions) and the difficulties of communication.

The book deserves being mentioned as an elegant Italian attempt at establishing a common methodology outside the consolidated Italian schools in history of religions. The promoter of this methodology, which is a blending of structuralism and cultural anthropology, is Paolo Scarpi; and he applies it here to the case of the Eleusinian mysteries. Dario M. Cosi is another subtle representative of the same methodology, which he applies to the case of Battos, the stuttering founder of Cyrene.

The other four contributions are dedicated, respectively, to the silence in myth (the psychoanalyst Alberto Schön), religious silence in Herodotus and the Athenian theater (Fabio Mora), religious silence according to Pausanias (Donatella Foccardi), and the Greek medical tradition on troubles of speaking (Maria Grazia Ciani).

Born from the wish to overcome the difficulties of communication among scholars, this elegant book represents at the same time one of the few volumes put together from several contributions that tries to define a common approach

to the object of investigation (in this case, religious silence). Even in case a doubt may arise as to the validity of the methodology, this attempt deserves being acknowledged as very meritorious. [IOAN PETRU CULIANU, *University of Groningen*]

Dieu et dieux: Noms et nom. Actes du colloque du 20 février 1982 et annexes. Edited by MICHEL TAILLÉ. Angers: Université Catholique de l'Ouest, 1983. Pp. 230.

This interesting volume edited by Michel Taillé puts together eighteen contributions, followed by linguistic notes, concerning the name(s) of god(s).

The book is opened by the authoritative paper of Michel Meslin, leader of the hermeneutical trend in French history of religions today. Faithful to his broad psychoanalytical approach, Meslin comments here on God as Father, especially in the Jewish tradition.

The other contributions are by Roger Texier (*Deus causa sui*), Nicole Belayche (Theos Hypsistos), Bertrand Ham (apophatic theology), J.-P. Boutinet (name of God in social sciences), Cornelia Comorowski (name of God in Marxist literary criticism), Cicerone Poghiric (God in Indo-European languages), Bernard Henry (notion of divinity in Etruscan), Bechir Melliti (Allah), Shahnaz Daghighi (God in Bahâi religion), François Falc'hun (Celtic gods), Angel Iglesias (God in Spanish), Paolo Fazzino (God in Francis of Assisi and Dante Alighieri), André Bogaert (God in German), Michel Taillé (God in Icelandic and English), J.-P. Chauveau (God in Old French), and Gabriel Guillaume (names of divine persons in Christian prayer).

The addendum contains texts and translations concerning the name(s) of god(s) in several languages.

This volume represents a useful piece of scholarship and may interest all students of religion. [IOAN PETRU CULIANU, *University of Groningen*]

Mystique, culture, et société. Edited by MICHEL MESLIN. Paris: Université de Paris-Sorbonne, Groupe d'histoire comparée des religions, 1983. Pp. 107.

Representing the proceedings of the colloquium "Mystique, culture, et société" organized by Michel Meslin, April 22–23, 1983, at the Center of Comparative Religion of the University of Sorbonne (Paris), this excellent volume puts together six contributions by leading scholars of the francophone world.

The language of the mystics in comparative perspective is the theme with which Michel Meslin opens the volume; he is followed by Carl-André Keller (the Tamil mystic poet Tirunâvukkaracar, also known as Appar), Michel Chodkiewicz (Ibn ʿArabî), Marie-Madeleine Davy (mysticism of the Béguines), Régis Boyer (Swedenborg), Nguyen Tri-Minh (Thérèse of Lisieux), and André Devaux (Simone Weil).